

171

Evenly Conference for
Sions SAINTS;
To enlighten themselves;
and teach their Children;
Together,
With the SAINTS Belief.

By John Turner, a prisoner of Jesus Christ,
in Gardeners Lane, Westminster.

Mal. 3. 16, 17.

These (spake they) that feared the Lord, every one to his neighbour, and the Lord barked and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flotation, and I will spare them, as a man sparing his own sonne that serveth him.

Deut. 6. 6. 7.

And these words which I command thee this day, shall be in thine heart: And thou shall reprove them continually unto thy children, and shall talk of them when thou sittest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up.

Luke. 2. 46, 47.

And it came to passe about that day after that they found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him, were affrighted at his understanding and answers.

—Content: Printed in the year: 1645. — 11 M.



PSAL. 16. 3.

Most excellent SAINTS of S I O N.

Our onely Lord hath taught, that Light is come into the world, and men loved darkenesse rather then light, because their deeds were evill, whereby the Book of God hath beene sealed with seven scales, that none could looke into the truth thereof, which hath caused people to leave the foundation of true faith (the written word) and beleieve as the Church and Priests beleieve. But the Lyon of the tribe of Judah, of the root of David, hath opened the same, to the terror of his enemies, and comfortable refreshing of his beloved Saints.

And because they could not prevale to hide all truth, they roul'd up as a scroule Christ's kingdom of power, and Church-Government (denying him to raigne over them) which hath caused Christ's word to be contenned, as insufficient for prudency in performing Divine Ordinances, and thereby have caused the people to follow that government which the Priests doe appoint them, changing the manner of worship, as gallants change their fashions, ever now and then in a new shape.

A 2

And

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Rev. 7.1.

And lest their evill shold be espied, they have caused 4 Angels to hold the 4 winds of Christ's Church, power & government, that they shold not blow upon the Earth, Sea, or any Trees, by which Locusts doe rise out of the smoake of the bottomlesse pit, and with the fire, smoake, and brimstone, which hath proceeded out of their mouthes, they

Rev. 8.12, &c
9.14.

have darkened the third part of the Sun-light of the Gospel, the third part of the inferior moon-light of the Law, and the third part of the truth of Christ's ministry, and thereby caused the powers of

Ezay 24.20.

the Earth to reele to and fro like a Drunkard, and
Rev. 6.16.17. quake, and say, alas, alas we know not what to do; hide us from the presence of the Lamb, for his wrath (in his regall power and Church-Government is come) and we cannot stand, for he will condemn e (without respect of persons) all evill Government and Gouvernours, Worship and Worshippers; and then you shall b: so borne up on every side with earthen props, that men sholl not dare speake against this Beast, neikter teach Jefus Christ to be the Saviour of the world (what gifts soever God indu: them with) without a license from these evill angels, or Patentes of the Gospel.

Rev. 7.2.3.

But the good Angel (notwithstanding these) hath sealed the Servants of God in the fore-lead, authorizing them to teach all his truths among all his people in all earthly dominions, by vertue Only of his power, and requires them so to doe, upon paine

Marke 16.15.

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paine of his displeasure : by whose authority I here
employ my meane talent , (without their license) Act.4,19.
knowing , that it is better to obey God then man ,
and to set forth the whole truth of God reuenged
unto me , that I may be guiltlesse of the bloud of Act.10,26,27
all men.

And having obtained this honour of the Lord
once againe , to be a prisoner for maintaining his
truth (this being the seventh time of my imprison-
ment , and fifteenth yeare , no cause having ever
being shewed) cannot chuse but speake by writing , I
(being set of the Lord apart therennto , and taken Act.4,20,21.
off from all other imployments) that ignorance 2 Thess.1,6.
(whereof God will be revenged in flames of fire)
may be expelled ; Faith , steadfastnesse , and true 33,7,10,13.
worship embraced : these evill angels (by the
word of Christ's mouth) prevented in their mis-
chievous hiding the truth ; and the Locusts (that
with their heads and tailes make men weary of
their lives) by the West-wind of Gods favour
blowne into the Sea , appoynted for their destruc-
tion.

Beloved , it is for the unfolding of Gods truth ,
and thy good , that I have penned the same , follow-
ing the example of the Lamb , who discovered the
Pharisees iniquitie , and unfolded the truth , by
questioning with them , and answering them a-
gaine , whose practice is my president : And though
the Pen-man were not a Prophet , (as many call
Prophets) neither the sonne of a Prophet ; yet I Luke 2,46,47.
Amos 7,14.

pray

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pray thee, in the feare of God, read it careful-
ly, try it diligently, judge unpartially, and em-
brace it lovingly, and refuse not what thou seest
appeare to bee truths herein, but yeeld con-
sently to practice the same, and teach it unto thy
children faithfully, with all diligence; remem-
bering that God, for the good of his, will bring
light out of darkenesse, making foolish things con-
found wise, and weake strong, and hath chosen
base things, and things that are not, to bring to
nought things that are, lest men shoulde rejoice
in their Aierly humane learning, as in these
dayes too much they doe.

Rev. 16.17.
Jam 2.10.
Heb 12.6.
Heb.10.37.38.

Marke 10.15.

I humbly beseech you, in the feare of God,
have not the faith of our Lord Jesus Christ, in
respect of persons, neither feare persecution for
well doing; looke not backe, preferring worldly
friends before Christes truth, God will be a bet-
ter friend unto thee, then all thou canst lose for
his sake, giving thee a hundred fold recompence
in this life, and in the world to come life everlast-
ing. A M E N.

The

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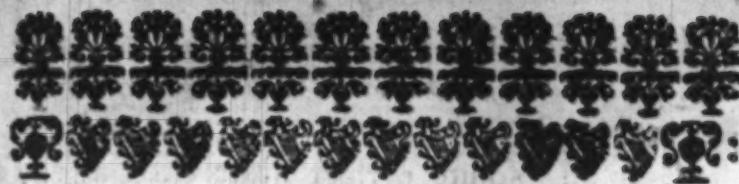
Q. What is Conscience?

A. A created facultie of the soule, witnessing
truth on Gods part, by the thoughts accusing
or excusing one another, and cannot be drawn
to any partialitie.

Rom. 2.15.
Jer. 2. 7.
2 Tim. 1.19.

Beloved ih. Printer having failed in this question, and
shewin this Errata, I pray accept them here, and as you
find them mend them.

Pag. 1.l.8. Ro. 4.7 for 4.17. p.3.l.29.r. terrified, for
terrible p.7.l.18. Mat. 7.10. for 4. o. p.12.l.1. Rev. 1.1.
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for 1.7. p.24.l.10. Iod. 2.21. for 2.2. p.5.l.28. 4. o. for
3200. p. 1.14. r. higher Powers, Father, Mother, King,
Master, &c.



A Heavenly Conference, for Sions Saints.

Question.

How comes Man and all Creatures to have being?

A. God Almighty created and made them. **Gen. 1. 1. Col. 1.16. Revel. 14. 7. Psal. 146. 6.**

Q. Of what did God make Man and all Creatures? **Gen. 1. 1. Isa. 45. 9. Rom. 4. 7.**

A. Of that he had created. For to Create is to call forth of nothing, that is not. **45. 9. Rom. 4. 7.**

Q. By what means did God create althings? **John. 1. 3. 10. Heb. 11. 3.**

A. Only by his Word.

Q. What is God, who is so powerfull to make all things by his Word? **Rev. 1. 8. Acts 3. 14. 1 Pet. 1. 1. Ioh. 6. 68. 1 Ioh. 5. 10.**

A. He is an Almighty, Holy, Eternall Spirit, not only the Maker, but governour of all things. **Ioh. 4. 24 & 2. 3 Isa. 9. 6.**

Q. Wherefore did God create and make man and all things? **Ioh. 4. 11. Isa. 4. 8. Revel. 4. 11.**

A. For his pleasure, & to serve & obey him.

Q. In what likeenesse did God make man? **Pro. 16. 4. Mat. 1. 10.**

A. In his owne Image. **Gen. 1. 26.**

Q. In what was man created the Image of God? **B. As Is.**

3 A Heavenly Conference, for

Psal. 8.6. Gen.

9. 2, 3. Math.

25. 46. Dan.

12. 2. John 5.

29.

Gen. 1. 31.

Mark 7. 37.

Tit. 1. 2. Gen.

i. 31. Mar. 7. 37.

Gen. 1. 20. 22.

24. Eccl. 3. 21.

22. 7.

Rev. 16. 3.

Psal. 104. 29.

Eccl. 1. 2. 7. &

3. 12.

Revel. 16. 3.

Psal. 104. 29.

Gen. 9. 4.

Levit. 17. 14.

Gen. 3. 19.

Tob 19. 25, 26,

27. 1 Cor. 15. 12

23. 1 Thes. 4.

16, 17.

Genesis 2. 7.

1 Cor. 15. 43.

A. In Sovereignty and perpetuity.

Q. In what estate did God create and make man and beast?

A. In an absolute perfect estate without any defect, for the perfect God could not make any thing unperfectly.

Q. From whence did the Fishes, Beasts and Birds receive their soules?

A. From the earth and waters, from whence they received their bodies.

Q. Whither shall the soule of the fishes, beasts and birds return when it dissolves?

A. To the earth and waters from whence they came: If it were not so, they should goe to heaven as well as mens.

Q. When dyes the soules of the fishes, beasts and birds?

A. Their soules and bodies dye together.

Q. From whence did man receive his body?

A. From the earth.

Q. Whither shall mans body go when it dissolves?

A. To the earth from whence it came.

Q. Shall mans body continue in the earth for ever?

A. No, it shall rise againe at the judgement day.

Q. From whence did man receive his soule?

A. From the breath of the Almighty.

Q. What

Q. What is mans soule?

A. An everlasting spirituall substance.

Q. What is the difference between the body and the soule of man?

A. The body is mortall and subject to dye, and the soule is immortall and can never dye.

1 Cor. 15. 51.

1 Thes. 4. 14.

1 Cor. 15. 53.

Q. Whither shall the soule of man goe when it parteth from the body?

A. To heaven or hell at the departure.

2 Tim. 4. 7, 8.

Lu. 23. 34.

Q. Doth the soule of man dye?

Mat. 25. 46.

1 Cor. 15.

A. No, it ever liveth in pleasure or paine.

Gen. 9. 2, 3.

Ps. 1. 8, 5, 6, 7,

8.

Q. Whereunto was man created and made?

Gen. 2. 19, 20,

& 1. 31.

A. To be Lord of the Earth and all therein.

Gen. 1. 28.

Q. Did man fall in his created estate?

Tit. 1. 2.

A. No; he neither did nor could in his perfect creation, for perfection cannot fail.

Q. What did the Lord for man after he created him?

A. Hee gave him Heaven with a covenanted condition of worke which hee would have performed: For the man that doth the worke lives in the worke.

Gen. 2. 15, 16,

17. Heb. 8. 6, 7

Ro. 10. 5. Levi.

18. Gal. 3. 12.

Q. Did man condiscend unto this Covenant which God made with him?

A. Hee went about the covenanted worke, which proves agreement.

Gen. 3. 2, 3, 8,

17. 18. 23.

For if one speake and the other goes about the worke, it proves consent.

Math. 21. 28,

29, 30, 31.

Q. Did not the Lord force man to this Covenant?

B. 2

A. By

4. A Heavenly Conference, for

Gen. 2. 9, 16. A. By no other meane then setting the reward before him.

May 2. 3. Q. What was the condition God made with man?

Psal. 110. 3. A. That he should doe what God required, and forbear the tree of knowledge of good and evil.

Gen. 2. 15. Q. How know we our created duty?

Rom. 2. 14, 15. A. By the true understanding of nature.

Q. What was the reward, if man had kept Covenant?

Gen. 1. 8, 9, 10. A. The enjoying of the heavenly Paradise given everlastingely.

27. &c. 3. 22, 23. Q. What was the punishment of breaking the Covenant?

Gen. 2. 17. A. A deprivacion of all happiness, and eternall death.

As a Rebell with all his goods.

Q. Did man keep the Covenant which hee made.

Gen. 3. 6. A. No, Man brake his Covenant.

1 Tim. 2. 14. Q. How came man to brake his Covenant?

Gen. 3. 4. A. By the temptation of Sathan.

Jude 6. Q. How came Sathan to be a Tempter?

2 Pet. 1. 4. A. He disliked man should be above him.

Act. 12. 15. For Angels are servants to man in the Paradise estate.

Gen. 2. 15. Q. How came man to be greater then Sathan

26. Heb. 1. 4, 5, 6. who was an Angell of Light?

Rom. 10. 9, 6. Hab. 2. 6. 7, 8. A. By the covenanted gift, wherin hee had

Paradise

Paradise given him.

For man was not created heire of Paradise, Psalm 8, 6, 7, but Lord of the Earth, and heire of heaven by 8, 9. promise. Gal. 4, 23.

Q. *How came the Fishes, Beasts and Birds to lose their right?*

A. By the fall of their Lord, and helpe they used to betray him. Gen. 3, 6, 13. Rom. 8, 16.

As when a great man proves a Rebell, all his riches are confiscated.

Q. *What harme was mans having heaven given him, unto the Angels?* Math. 18, 10.

A. They were to be serviceable to man more then before. Psal 91, 11, 12. Luke 4, 10, 11.

As he that is servant to attend a Family, when more are received, have more worke.

Q. *Wherefore was Sathan cast out of heaven?* Jude 6. Luke 20, 36.

A. For disliking this estate (this Covenant God made with man) brought him to.

For in his creation he could not faile, unlesse you make God his Creator to be his overthrow. James 1, 13.

Q. *What estate was man in when he had broken Covenant?* Gen. 4, 5.

A. Cursed in his created happiness, and in his Covenanted worship, and subject to death ofbody, and eternall hell-fire. 1 Cor. 15, 27. Isa. 30, 33.

Q. *What did man in this his cursed condition?* Gen. 3, 7, 8,

A. Cover his nakednesse by his owne inventions; Flee Gods presence with a terrible conscience of being guilty of all the Commandements. James 2, 10. Nchem. 9, 14.

6 A Heavenly Conference, for

Math. 22. 37.

8, 39, 40.

Luke 10. 25.

6. 27.

Exod. 19. 20. &

20. 1. & 31. 18.

Exo. 19. 20. &

31. 18.

Deut. 4. 13. &

9, 10.

Ps. 147. 29, 30

Deut. 4. 7, 8, 34

Exo. 12. 44, 45,

46, 47, 48.

Josh. 16. 10.

Levit. 25. 44.

2 Chr. 8. 7, 8.

Jer. 15. 19.

Q. How many Commandments are there?

A. Ten, wherein is contained the whole Law and the Prophets.

Q. Who gave the ten Commandments and wrote them?

A. God gave the tenne Commandments and wrote them with his owne finger.

Q. Where did God give the tenne Commandments in writing first?

A. On Mount-Sinah.

Q. In what did God write the tenne Commandments?

A. In two Tables of stone.

Q. To whom did God deliver the ten written Commandments?

A. To Moses for his peculiar people to observe.

Q. Did not God require that all under the Isralites jurisdiction should be compelled by them to keep the ten Commandments?

A. No : he would not have them require the Gibbonites, Hittites, Gargashites, Hivites, unclean Isralites, or any unbelieving Gentiles that lived in the Land with them, to keepe his Fafts or feasts, or any of his worship that was contained in the first Table ; For that was abomination unto the Lord.

Q. How many Commandments did God write in the first Table?

Mark 7. 19.

A. Foure.

Q. How

Q. How many Commandments did God write in the second Table?

A. Six.

Ephes. 6. 2.

Q. Wherefore did God write the ten Commandments in two Tables of stone, and not in one Table?

A. To teach us that his Son Jesus Christ at his comming in the Flesh, should seperate his kingdom of the world, and his kingdome of worship in government & governours one from the other, not permitting them to be joyned together as linnen and woollen, nor yet sown with the mingled seede of worldly power and spirituall jurisdiction.

Q. What doe the Commandments of the first Table teach us?

A. 1. Whom we must worship, 2. With what Ordinances he will be worshipped, 3. In what order he wil be worshipped, 4. And what time he will be worshipped.

Q. What do the Commandments of the second Table teach us?

A. To love our Neighbour as our selves, and doe as we would be done unto.

Q. Which is the first Commandement?

A. Thou shalt have no other Gods before me, Exod. 20. 3.

Q. Is this Commandement negative or affirmative?

A. Negative, or forbidding.

Q. What is the affirmative part of this first commandement?

A. Thou

Math. 4. 10.

James 4. 12.

8 . A Heavenly Conference, for

Deut. 6: 14. A. Thou shalt have me only and alone for thy God, Law-giver, Commander, and Director.

7.

Exodus 20: 4.

13.

Exodus 20: 4.

4.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe, &c.

Q. Is this second Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this second Commandement?

1 John 2: 4. A. Thou shalt take onely what God makes whereby to worship him, and helpe thee in his worship.

Deut. 5: 32.

Rom. 8: 26.

John 15, 10.

Q. What is the rest of this second Commandement?

A. 1. The particulars, what wee must not make, 2. The end why we may make nothing, 3. And the reasons wherfore wee may make nothing.

Deut. 4: 15. Q. What are the particulars we may not make to helpe in worship?

19.

Col. 2: 20, 21.

Isa 44: 9.

Levit. 17: 7.

Rom. 8: 11.

Exod. 20: 5.

3 Pet. 2: 1.

A. Graven Image, likenesse, similitude, dire-story, or order, to helpe in the way of worship.

Q. Wherefore may we have nothing, but that God makes only, in or about worship.

A. Because God will punish those that do evil, and their Children; and will shew mercy to them and their children that keepe his truth.

For if we make any thing to helpe in worship we thereby deny that which God hath made to be sufficient.

Q. Which

Q. Which is the third Commandement?

A. Thou shalt not take the name of the Lord Exod. 20. 7- thy God in vaine, &c.

Q. Is this third Commandement negative or affirmative?

A. It is negative.

Q. What is the affirmative part of this third Commandement?

A. Thou shalt reverence the Name or Power of God in all thy discourse and order of his Worship.

Acts 4.7. i Chr.
15.13. 2 Psalme
119.133. Isa.9.
7. Col. 2.5.

Q. What is the rest in this third command?

A. The reason, Because the Lord will not hold any guiltless, that useth his Name (or Power) in vaine.

Q. What is the affirmative part of this reason of the third Commandement?

A. They shall be guilty of sin, and liable to punishment, whosoever doe use the Name (or Power) of God in any other order than he hath appoynted in his Word.

Q. What condition are they in, who live in the breach of this or other commandements?

A. They are out of the Law of faith, led by Satan, under Gods curse in all externall things, both concerning this life, and that which is to come.

Rom. 3. 27.
Deut. 28. Tit. 1
15. Jam. 2. 10.

Q. Which is the fourth Commandement?

A. Remember the Sabbath day to keep it holy; In it thou shalt doe no manner of work:

Six

10 *A Heavenly Conference, for
Six dayes shalt thou labour and doe all that
thou hast to doe, &c.*

Q. Is this Commandement negative or affirmative?

Exo. 20.9,10 *A. Both negative and affirmative.*

*Q. Which is the affirmative part of this
fourth Commandement?*

Exod.20.9,10 *A. Keep holy the Sabbath ; six dayes thou
shalt worke, doing that thou hast to doe.*

*Q. Which is the negative part of the fourth
Commandement?*

Exod.20.10. *A. Thou shalt doe no worke on the Sab-
bath day by thy selfe, servants, or cattell, &c.*

*Q. Which are the workes may be done on the
Sabbath day?*

*A. All workes of preservation, (that are of
necessity) and all works of worship, required in
the written word.*

*Q. Why is the word Remember prefixed to
this fourth Commandement, and to no other?*

*A. Because there is an Institution poyn-
ting out Sanctification in Christ , annexed more
specially to this Commandement then to any o-
ther.*

*Q. What is the residue of the fourth Com-
mandement?*

*A. Time for Gods worship : for if a God
be acknowledged and worshipped ; there must
be a time for it : but this or that time, or day,
knoweth no man by nature.*

Q. What

1 Cor.4.4.

Q. *V*What is the Antitipe (or substance) of the shadow, that the seven dayes holy rest figureth out unto us ?

A. Rest in Christ, rest in the Gospel, Church, rest on the first day of the week, (on which Christ finished our redemption) and our everlasting rest in the glorious heavens.

Q. *V*Wherefore was the command of keeping holy the seventh day enjoyed ?

A. That we should rest, and all we have from worldly labour.

2. To be witness between God and us, that he the Lord sanctifies us in Christ.

3. To teach us our rest is in Christ, *only*, and not in our selves,

4. That there is a rest for us in heaven, where Christ is entred, which yet we enjoy not.

Q. *V*Which is the seventh day the Jewes kept holy ?

A. The day before the first day of the week, which Christ's Disciples now keep holy.

Q. *How comes the 7. dayes Sabbath altered to the first day of the week ?*

A. Christ who made it changed it : as hee changed the worship, so he did the time : and as the second Commandement is in force, though the Ordinance bee changed : so is the fourth Commandement, though the time be changed.

Q. *Could Christ alter it ? was it not Morall ?*

A. The

Col.2.16,17.
Matth. 11. 28.
1 Pet. 4. 14.
Exo.16 23 &
23.11,12. Lev.
23.36. Acts.9.
31. Acts 20.7.
4-9. Heb. 4.
10.11. Rev.14.13

R v. 12. 5.
2 Cor. 5. 17.
Is. 43. 19.

T Tim. 1. 9.

A&s 20. 7.
1 Cor. 16. 2.
R o. 14. 6—13.

Iohn 1. 47.
R o. 4. 4, 5, 6.
1 John 4. 6.

R o. 3. 31. **A&s**
20. 7. 1 Cor. 16
2. Heb. 4. 8. 9.
Rev. 1. 10. 10
20. 1. 19. **M**ark
16. 2. **L**ev. 23.
36. **P**sa. 115. 24.

Tit. 1. 16.
2 Pet. 2. 1.
R o. 10. 2.

A. The 7. dayes Institution was a shaddow fulfilled by himselfe : wherefore he made all new, Ordinances, Order, and Time. Yet all the ten Commandements are of force, as of old, and every transgression is a breach of them, and every transgressing Israelite to bee punished (a-like) by them.

Q. *Are we bound to keep any day holy, wherein we may not doe worldly worke?*

A. Yes, the first day of the week.

1. For if the 4. Commandement enjoyne not a set day for Gods worship precisely, then no Church, nor person can blame any of sin, if they be absent and at work.

2. For that Action which breaks no command is no sin ; for sin is the transgression of the Law.

Q. *Is the first day of the week to bee kept holy in obedience to the fourth Commandement?*
A. Yes, Because Christ commands it to be kept holy ; and he that obeys Christs commands, fulfills the Law.

Q. *What if we work on the first day of the week worldly worke?*

A. Wee break Gods command, deny our Sanctification to come onely from God, and our soules rest to be onely in Christ.

Q. *Wherfore did Christ change the 7. dayes Sabbath unto the first day of the week?*

A. To teach us that the vails of darknesse is taken

ken from our hearts, and the light excelling (that light of the Law) now shineth.

Q. *VVhen did Christ begin to sanctifie the first day of the week?*

A. When he had finished all his worke of our Redemption.

For as God in the Creation did not sanctifie the seventh day, till he had finished all his worke of Creation: So Christ did not sanctifie the first day of the week, till he had finished all his worke of our Redemption.

Q. *VVhen was all the worke of our Redemption finished?*

A. When Christ was risen from the dead.

Q. *VVhen did Christ rise from the dead?*

A. Early in the morning when it was yet darke.

Q. *VVhich is the 5. Commandement: or the first Commandement of the second Table?*

A. Honour thy father and mother &c.

Q. *Is this Commandement negative, or affirmative?*

A. Affirmative, or commanding.

Q. *VVhat is the negative part of this fifth Commandement?*

A. Thou shalt not disobey Authority, of Parents, Kings, Magistrates, Masters, &c.

Q. *What if Authority of Parents, Kings, or Magistrates, command that which God hath forbidden in his word?*

A. I ought

²Cor. 3.7-18

Heb. 25.7.

Heb. 9.9.12 & 10.20. & 6.19

Isay 30. 26.

Heb. 4. 4-9

Act. 20.7.

²Cor. 16.2.

Gen. 2.2,3.

¹Cor. 15. 14-18.

¹Cor. 15.14.

18.

Mat. 28.1.

Ioh. 20.1.

Deut. 5.16.

Ro. 13.2,3,4,5.

Exod. 20.12.

Eph. 6.5.

14. *A Heavenly Conference, for*

Ad. 4. 18, 19. A. I ought in no wise to submit unto it: for that is the abuse and not the use of authority.

17.

Q. What is the rest of this fifth Commandement?

Deut. 5. 16.

A. The promise that thou maist live long in the land wherein God hath given thee a being.

Q. Shall I not live long in the land, if I obey not authority?

Psal. 55. 23.
Deut. 21. 18,
19, 20, 21.

A. No, the wicked shall not live out halfe their dayes; But by disobedience, rebellion, killing, &c. thou curtest off thine own life.

Deut. 5. 18.

Q. Which is the sixth Commandement?

A. Thou shalt doe no murder.

Q. Is this Command negative or affirmative?

A. Negative.

Q. What is the affirmative part of this sixth Commandement?

Mat. 5. 44.
Rom. 13. 7.

A. Thou shalt preserve to thy utmost, not on-
ly the life it selfe, but the very meanes of life of
every one, even of thine enemies.

Q. Which is the seventh Commandement?

A. Thou shalt not commit adultery.

*Q. Is this Commandement negative or affir-
mative?*

A. Negative.

*Q. Which is the affirmative part of this se-
venth Commandement?*

A. Thou shalt live chaste in thought, word,
and deed (from all uncleanness.)

Mat. 5. 28.
Eccl. 12. 14.
Gen. 6. 5.
1 Cor. 6. 20.
Psal. 94. 11.

Q. Which is the eighth Commandement?

A. Thou

A. Thou shalt not steal.

Deut. 5.19.

Q. Is this eighth Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this eighth Commandement?

A. Thou shalt honestly and justly, (according to Gods Word) get and keep every thing thou enjoyest.

Hab. 2.9.10.
17.12. Eph. 4.
28.1 Pet. 2.12.

Q. Which is the ninth Commandement?

A. Thou shalt not bear false witness against any.

Deut. 5.20.
Exod. 20.

Q. Is this ninth Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this ninth Commandement?

A. Thou shalt always speak truth in every thing thou utterest.

Eph. 4.25.
Prov. 12.17.19

Q. Which is the tenth Commandement?

A. Thou shalt not covet, &c.

Deut. 5.21.
Rom. 7.7.

Q. Is this tenth Commandement negative or affirmative?

A. Negative.

Q. Which is the affirmative part of this tenth Commandement?

Phil. 4.11 Col.
3.5.1 Tim. 6.10

A. Thou shalt be content with thy estate and condition wherein the Lord sets thee.

Gen. 3.15.

Q. How comes the wrath of God (which man hath brought upon himself, by the breach of Gods command)

Mat. 2.21.

Psal. 40.7.8.

16 A Heavenly Conference, for

Heb. 10. 7. 9. commands) to be satisfied?

Rom. 8. 3.

Gen. 3.15.

Isay 9. 6. 7.

Mat. 1. 21.

1 Cor. 3. 5.

A. By the seed of the woman, (Christ Jesus) breaking the Serpents head.

Q. How comes man to be free from this cursed estate?

Ans. Onely by the merits of J E S U S
C H R I S T.

Q. Doth Christ's merits redeeme all to that estate they had before the fall.

A. No : hee redeemes none to that estate they had before the fall, but for those under the promise, he hath prepared a better estate for them eternall in the heavens.

Q. What is Jesus Christ?

A. The only begotten Son of God.

Q. Christ Jesus was made, and therefore not begotten?

A. God made him in his body so far as concerneth the woman, for else he could not have had our flesh: But in his soule he was begotten of God, otherwise he had not been free from sinne. For we being all in Adams, sinned both in body and soule in him.

Q. How could Christ be free from sin, taking flesh of the Virgin Mary who was a sinner?

A. The body cannot be sinfull, the soule being perfect, and Christ had his soule immediately from God.

Q. How comes children then to be guilty of eternall death?

A. By their sinfull soule and body they receive

Gal. 4. 4.
Rom. 9. 5.
John 1. 14.
2 Tim. 2. 8.
Rom. 1. 3.
Luke 1. 35.
Math. 1. 18.
Acts 13. 33.

Luke, 1 35.
Mat. 1.18,19,
20.

Psalm 51. 5.
Ep' es. 2 3.

ceive from their Parents.

Q. Doth man beget the soule of a child?

A. He doth.

As the strength of the ground cannot make a dead sticke to grow; So the lively nourishing part of a woman cannot make that live that hath not life in it selfe.

Gen. 5. 3.

Psalm 51. 5.

Judges 8. 30.

Levit. 18. 11.

Q. How then can children be visibly in the state of grace?

Gen. 17: 4, 7.

10.

1 Cor. 7. 14.

Acts 2 39. &

3. 25. & 7, 8.

Rom. 11. 16.

Hebr. 7. 9.

A. By the right which God in Christ is pleased to impute unto them who have Parents under the Covenant.

As when a man is in Covenant with God all his little ones are in the same.

Q. What hath Christ done for us?

A. Laid downe his life for our sinnes, and rose againe to make us righteous.

Rom. 5. 3. 9.

19. & 14. 9.

1 Cor 15. 3.

John 10. 17.

18.

Q. Doth not man make or helpe to make his owne salvation.

A. No: Mans salvation is wrought only and alone in Christs own person without his helpe.

Math. 1. 21.

Rom. 3. 24.

28. & 4. 2. 7.

20. & 5. 5.

John 19. 28.

20.

For otherwise Christ did not wholly purchase heaven for us.

Q. What use is there then of good works?

A. Good works doe confirme the faith I have in Christ to be acceptable.

Jam. 2. 21, 22,

23, 24. Gen.

22. 14. Math.

7. 16. 28.

As a scale confirms the conditions in a writing.

Q. What are good works?

Jam. 2. 15, 16,

17, 18. Isay 1. 19.

A. Actions done in obedience to Gods Commandments.

C

Q. Doe

Q. Doe not good works bring a reward?

James 2. 21.

1. Pet 1. 5. 10.

2. Rom 4. 2. 6. 7.

3. Gal. 6. 14.

A. Yes, of confirmation of faith, but not of purchase of faith nor heaven.

Q. Doth Christ's merits (in this life) restore his elect againe to the estate they had before the fall ?

Hebri. 11. 1.

1. Cor. 15. 45. 19.

2. Cor. 13. 10. 12.

Revel. 21. 4.

A. No ; In this life we have but the evidence, and in the life to come the Inheritance.

For there can be no persecution nor imperfection when we enjoy our inheritance.

a Rom. 15. 16.

John 16. 13

b Ro 8. 13. Col.

3. 5.

4. Lu. 21. 19.

2. Thes. 1. 4.

a 1. Cor. 15. 5. 8.

Col. 2. 5. Eph. 4.

14. Iam. 1. 6. 7

e 1. Cor. 6. 11.

f 2. Cor. 1. 4.

John 16. 13.

Rom. 8. 14.

g R. 7. 22. Act

28. 6. Ro 8. 5. 6.

b 2. 8. 14. Pet.

4. 13. 2. 3. 4. Col.

3. 5. 6.

3. Ro 2. 7. 1. Pet.

2. 2. & 3. 17.

Lu 1. 6. Rom.

15. 30. 33.

Mat. 5. 30. 31.

Q. What have the children of God in this life by Jesus Christ ?

A. The Spirit of a Sanctification, b Mortification, c Patience, d Constancie, e Justification, f Consolation & direction to lead us to heaven &c.

Q. What is Sanctification ?

A. g A changing of the mind from delighting

in the things of this world, to delight in hea-

venly things.

Q. What is Mortification ?

A. h A suppressing of all evill actions which

we have formerly practised.

Q. What is the patience the Lord requires ?

A. i A quiet and meek endeavouring for well

doing.

Q. What is Justification ?

A. j Having our actions which wee performe

warrantable to be acceptable.

Q. By what must our actions be warranted

acceptable ?

A. By

A. By the inward conscience and outward word. 1 Joh. 3. 20.
Heb. 13. 6. 10.
14. 23. Jam. 1.

Q. What is Conscience?

A. A created faculty of the soul & thoughts witnessing truth on Gods part, by accusing or excusing one another without partiality. Rom. 2. 15.
1 Tim. 1. 19.

Q. When are our actions warranted by the conscience and word?

A. When both approve the practice.

3 John 3. 5.
Rom. 14. 23.
Col 2. 21, 22,
23.

Q. When is one truly constant?

A. When hee stodfastly practises (not fearing persecution) all that he doth to the end without any wavering. 1 Cor. 15. 58.
Col 2. 8.
James 1. 6, 7.

Q. When is one truly comforted?

A. When hee apprehends Gods favour in Christ, and the reward shall be given unto him. Acts 7. 56 & 5. 41. 1 Cor. 15.

Q. What is it to be directed truly?

A. To bee led by Gods Spirit, not going of our selves. Matth 16. 21.
John 16. 13.

Q. When is one led by Gods Spirit?

A. When he walketh in the wayes of Gods Word. 1 John 5. 7, 8.
Psal. 119. 105.
& 19. 7. 11.

Q. What benefit have the Lords children more then Satans servants, in the things of this life?

A. They have them in Gods favour, to preserve them to happiness; and the other in his justice, to keep them till the judgement. Deut. 28. 1, 16. Tit. 1. 1, 1. 16. 4. & 16. 9.

Q. Are all that degenerated in Adam, restored in Iesus Christ?

A. None are restored but the faithfull with their seed. 2 Tim. 3. 8.
Act. 15. 8.
Mat 24. 13.

Q. What is faith in Jesus Christ ?
A. The Foundation of our hope, and Evidence of the heavenly Inheritance which we shall enjoy.

Q. What is the object of Faith ?
A. The love and mercy of God.

Q. What is the love of God unto us ?
A. All goodnes in this life, and eternall glory in the life to come.

Q. Upon what Object doth Faith work ?
A. Upon the satisfaction which Christ hath made for our eternall happiness.

Q. What are the motives that stir up Faith ?
A. The promises of Almighty God.

Q. What are the effects that flow from faith ?
A. Confidence of Gods love, internall holy purposes, and externall godly practises.

Q. What are the internall purposes that flow from faith ?
A. Resolving in our hearts to obey whatsoever God requires.

Q. What are the externall purposes of faith ?
A. Good workes, spirituall and temporall.

Q. What are good externall spirituall workes ?
A. Worshipping of God in matter and manner according to his direction.

Q. What are good workes temporall ?
A. Helping our Brethren and others, in obedience to Christs Commandements.

Q. How come men to have saving faith ?
A. It is the free gift of God.

Q. What

Q. *What causes God to give him faith?* Rom. 9.15.18.

A. His free mercy in Christ.

Q. *At what time doth the Lord give his mercy?*

A. Before we are borne.

Mal. 1.2. Ro. 9

11, 12, 13.

Q. *How know you God gives mercy before we are borne?* Ep. 1.4.

A. By his Word, and the manifestation of it Ephes. 1.9.10, in time. 11.

Q. *By what meanes doth God manifest unto us his mercy?*

A. By his Word and Spirit, Extraordinary, Jer. 1.5. & Acts 2. 37.

Q. *What is the extraordinary meanes that God useth to call by?*

A. Calling us in our misery or rudeness by himselfe in a Field alone, or a Vision in the night. Acts 9. 3, 4, 5, 6. 1 Sam. 3. 4. Job 33. 14. 15.

Q. *What is the ordinary meanes whereby God useth to manifest unto us that we have faith?* Luk. 15. 16, 24.

A. a Afflictions, b Reading, c Conference, b 2 Kng. 22. d Prayer, e Preaching, f Meditation. 10. 19.

Q. *Is not Conversion tyed onely to the Office of the Ministry?* c Lu. 14. 13. 14, 15. 1 Qhn 4. 3 27 29.

A. g No, it is not at all tyed to the Office of d Act. 0. 2, 3. 4 the Ministry, but to the Word and Spirit. e Acts 2. 57. and 4. 4.

As Corne hath not its growth from the Seedsman, but from it selfe and the ground; So Conversion hath not its from the Ministry, but from the Word and Spirit. f Job 33. 14, 15 16, 17. Gen. 24. 63.

Q. *Have those any right to the things of this life, which are not of Christs eternall Redemption?* g Act. 11. 19, 20 21. 8. 17. 1. 1. 1 Cor. 14. 24, 25 29, 30. 1am 21. 1 Pet. 2.

Gen. 3. 14.

Deut. 2. 4, 5.

Gen 2. 17.

1 Tim. 4. 10.

Math. 5. 45.

Deut. 1. 4, 5.

Exodus 37. 7, 8.

& 72. 1, 3.

Mat 5. 45.

P. ov. 9 7, 8.

Deut. 28,

Tit. 1. 5.

1 Kings 2. 27,

29. Mat 5. 45.

Jonah 3. 5, 10

Cor. 2. 1.

1. 2. 19. 1, 2,

3, 4.

*A. To all created things they have.**Because God hath given the things of this life unto them.**As a Traytor hath right to the portion, allowed him till the Execution.**Q. Doth not mans fall deprive him of the things of this life?**A. Mans fall deprives him of all the things of this life; But for Christ sake, God gives them all men againe for a time.**Q. Have the wicked any benefit by Christs Redemption?**A. Yes, in all externall things of this life, for God will not yet now take them from them.**Q. Have the Elect no priviledge (by Christ) in the exterrall things of this life, more then the Reprobate?**A. Yes, the Elect have them in Gods favour to preserve them to happiness, and the Reprobate in his wrath to reserve them till the slaughter.**Q. Doth God heare the prayers of men, not in Christ?**A. God heares and grants wicked men their requests in the things of this life, many times for their further judgement.**Q. How know you that there is a God, that created man, and all other things?**A. By the Spirit of God, and the Heavens, Firmament*

Firmament and orderly course every day and night they make.

Rom. 1.20 &
10.18.

Q. What doth God require of his Redeemed in his word

Deut. 5.30.
Exod. 20.3.
Mat. 4.10.

A. That they shall serve him only.

Ps. 1.50.16.

Q. Doth the Lord require that wilfull wicked men should serve him in his divine worship?

Jude 12.6.

A. No : they ought not to meddle with Christ's divine worship.

Ps. 1.28.4,5.

Q. When is one a wilfull wicked man that professeth Christ?

Mark. 1.2., 7, 24.

& 3.12.

A. When he will take away or adde to any thing in Gods worship : imprison or put to death for not worshipping God as hee would have them.

Mat. 24.9.

Mark 13.9.14.

Rev. 12.10, &

22.18.19.

For Christ's servants must let wicked men alone quietly,

Mat. 13.19.30

2 Tim. 2.24,

25.

2 Tim. 1.21.

Deut. 32.46.

2 Tim. 3.16,

17.

Q. Which is the law of Christ's divine word?

A. The holy Scriptures which are called the Old and New Testament,

Q. How know you the holy Scriptures of the Old and New Testament to be Gods word?

A. Because Gods glory is therein wholly maintayned, mans pride wholly suppressed, corrupt nature utterly gainsayed, evill forbidden, and vertue required.

John 7.18.

Mal. 4.2,3,12.

Luk. 1.21.13.

James 4.6 &

5.6. 1.4.19.

Mat. 7.6.13.

1 Pet. 3.10.11.

1 Cor. 2.1.

12, 13, 14, 15.

Joh. 16.23.

Q. How know you our translated Scripture (which is called the Bible) to be the true word of God?

A. 1. & Inwardly by the Spirit of God.

C 4.

2. Out-

acts 2.37 & 4. 2. Outwardly by the power which the word hath, in converting men, and governing them being converted.

Cor.14.32. 3. By the agreement of the Word, it being written so many yeates asunder, and by so many severall prophets, and no one place contradicting another, being rightly understood.

Mic 15. 2. For where one place (seemingly) contradicts another, it is not rightly understood.

Math. 2.5, 6. 4. By the Prophesies thereof, which are three fold: past, present, and to come.

Math. 22. 18. 1. a Promises past, which are fulfilled.

Math. 27. 35. 2. b Promises present, wee behold with these eyes, taking away Gods Ordinances, and placing mens inventions in the roome thereof; forbidding sound doctrine and Gods people to speake his truth: without their licence marriages, meats, selling soules for money, and persecuting the truth.

Zach. 9. 9. 3. c Prophesies to come that shall be fulfilled: destruction of those Soule-Merchants & forbidders to speake Gods truth, resurrection of the body, Christs comming to judgement, and eternall glory.

Math. 21. 1. Q. How know you that yuo have the spirit of God

Math. 23. 34. A. d By the fruite of good workes which it brings forth in my conversation.

Math. 12. 33. Q. How know you that the word of God is sufficient?

Gal. 5. 22. A. e Because a perfect God cannot leave an imperfect word.

Q. How

Q. How can the word be sufficient, seeing many bookees spoken by the Prophets, are now wanting?

A. The Lord hath reserved so many as are Ioh. 10.30, 31; sufficient to teach all things needfull to salvation & 21.25; and worship. 2 Tim. 3.16, 17.

Q. How must our eternall God be worshipped?

A. As he hath required in that his word only, Deut. 5.37; without adding or detracting in matter or order. 1 Cor. 11.1, 2.

Q. What order must Christ's Church and chil- Deut. 18. 30. dren keep, in the performance of his Ordinances?

A. That order onely which in his word he 1 Cor. 14.40. hath required. Col. 2.5; 1 Cor.

Q. How if any breake the order in worship 11.1, 2. Heb. 8, that God hath prefixed in his word? 5. 2 Cor. 1.13.

A. He will destroy them, if they repent not. 2 Chron. 26.

As a King will destroy all those that will take 16.20. Levit. money, contrary to the order he appoynts. 10.1. Act. 6.14. Col. 2.22. Rev. 2.16. 5. Heb. 2. 1, 2, 3.

Q. What is the service that God in his writ- ten word requires of his children?

A. It is temporall and spirituall. Mat. 23.37-38

Q. What is the temporall obedience the Lord 39 Mar. 12.31 requires.

A. To obey Parents, Kings, and Magistrates, Gal. 5.14. Iam. in earthly things, pay that wee owe, be merci- 2.8, 9. Rom. full to all, sober in our carriage, doing as wee 13. 1. Tit. 2. 2 would be done unto for conscience sake. 1 Pet. 4. 11.

Q. May wee not obey the temporall authority of Parents, Kings and Magistrates, in Gods di- vine worship?

A. No,

28 *A Heavenly Conference, for
force to divine obedience, by Civill power?*

2 Cor. 10. 4.
Heb. 4. 12.

Ps. 1. 110. 3.
Hebr. 11. 6.

1 Cor. 7. 13.
14. Math. 10.
35, 36. 1 Pet.

3. 1.

Ioh. 8. 44. Jude
23. Acts 13. 10,
21. Mat. 12. 25
31.

Mat. 13. 28, 29,
30. 2 Tim. 2.

24. 1 Cor. 14.
37. 38.

1 Cor. 7. 21.
Mat. 10. 21, 22
2 Tim. 6. 1.

Psalm 30. 16.

Mat. 13. 29, 30.

A. They may not: All must come to worship willingly.

2. If any practice before faith, their Sacrifice is of God hated.

Q. *May a Father, Master or King, keep such in his house or kingdom?*

A. He may lawfully, and must, (or else he rebelleth against God) for if his wife or children be unbelieveing he must keep them.

Q. *VVhat authority hath a Father, King, or Master on those who are wicked in divine things?*

A. Manifest Gods eternall judgement against them.

Q. *How if the threatening Gods eternall judgement will not cause them to amend?*

A. They must leave them as of God not yet called.

Q. *VVhat must converted Children and Servants doe in a house when their Governours are not?*

A. Abide faithfull, doing what good they can.

Q. *VVhat worship must the unconverted household performe?*

A. None, for their best is hated.

Q. *Ought any to be let live that will not worship the Lord according to his word?*

A. They ought: for Christ will have none bodily.

bodily punished, for any divine worship they ^{2 Tim. 2. 24.} performe.

2. For all bodily weapons are prohibited in ^{2 Cor. 10. 4.} divine actions.

Q. Will not wicked men if they be let alone draw many to false worship?

A. Yes, such as themselves are.

Q. Ought not Christ's servants to destroy such ^{Acts 5. 37, 38,} 39. wicked worshippers for his cause?

A. No: for Christ will have his children ^{Mat. 13. 29, 30.} permit wicked worshippers quietly. ^{Revel. 13. 10.}

2. For they may in time be converted.

Q. May not people assemble together in the name of Christ to doe him worship, that are not a Church?

A. Yes, they may.

Q. Can a Congregation, (which is not a ^{14, 15, 16.} Church) met in the name of Christ give and ^{Acts 16. 14.} receive the Ordinance of Baptisme, and the Lords Supper?

A. No, these belong onely to a Church, or to ^{Deut. 12. 13, 14.} one extraordinarily called and approved of ^{& 16. 2. 5, 6.} God. ^{Luke 3. 12.} ^{1 Cor. 11. 26,}

Q. Who are the whole Kingdome or ^{27.} like Church of Christ?

A. All the invisible, and visible Saints of God, in Heaven, on earth now, have ever beeene, ^{Math. 8. 11.} ^{I Luke 14. 23,} ^{24.} ^{ever shall be.}

For all Saints can make but one body, to one ^{Eph. 1. 22,} head Christ.

Q. Where

Heb. 12. 23.
2 Tim. 4. 8.

Heb. 2. 4. Act.
19. 11. 12.
1 Cor. 4. 9.

Act. 6. 3.

Eph. 6. 20.
Ioh. 20. 23.
March. 18. 18.
1 Cor. 12. 29.
Luke 6. 13.
Act. 2. 42.

Luke 16. 29.
1 Cor. 15. 3.

Col. 4. 8. Rev.
1. 11. 1 CO. 1. 2
Gal. 1. 2.
Phil. 2. 19. 20.
P. ov. 27. 23.

Q. Where is this universall Church planted?
A. In the gloriovs heavens, (where Christ the head is) whither the elect shall ascend,

Q. Who are officers to this Catholike Church, or universall Kingdome?

A. Apostles, Prophets, Evangelists; who are extraordinary called, and approved of by Christ our King, and no other.

For these are to appoyn the wörke to other Officers: As the Kings privy Counsell, are by the Kings appoynment, to declare to the inferiour Officers, what the King would have them doe?

Q. What is an Apostle?

A. A peculiar Ambassador in Office, sent with Authority to declare the unwritten mind of Christ: whose writings are the Doctrines and Lawes of his Church, by which all mens sins are remitted, or retained, and by which all shall be judged at the last day.

Q. How can Christs Church be ordered now the Apostles are absent and dead?

A. They are spiritually present and living.

As the Kings Privy Counsell are present where their commands are; though they be not there in bodily presence.

Q. How is this universall Church or kingdome distinguished?

A. Into divers branches, particular States, Churches, Bodies, Cities, or Corporations.

Q. What

Q. What is a particular Church. *stative body*, *Citie or Corporation of Christ?* Acts 2. 37. 39.
Ro. 1. 6, 7. & 10
14, 15. 17. John
15. 19. Acts 4.

A. 1. A company of people called to believe and profess obedience unto God in Jesus Christ, by the power of his word. 1. 4. & 5. 11.
John 17. 20.

2. a Joyned together in holy Covenant, b a-
part from the worlds worship and service of Anti-christ, c by voluntary profession of the faith of Christ in the fellowship of the Gospell. a Gen. 17. 4. 7.
9. 11. 2 Cor. 8.
5. Luke 1. 27.
Ac. 3. 25. Neh.
9. 38. & 10. 29.
Rom. 11. 27.

Gal. 3. 17. Heb. 8. 6. 10. & 13. 20. b John 15. Act. 19. 9. Psal. 26. 4.
5. Tim. 6. 3. 4. 5. 6. c 2 Cor. 6. 17. 1 Cor. 5. 12. Rev. 11. 4. Isay 52. 13.
1et. 6. 1. c Psa. 110. 3. 2 Cor. 9. 13. Isa. 44. 5. Phil. 1. 5. Act. 2. 41. 17. 4.

3. Having his power always among them-
selves (without the helpe or assistance of any others) to punish vice, and support virtue. Ma. h. 18. 17 20
1 Cor. 5. 4, 5.
2 Cor. 2. 6, 7, 8.
1 Tim. 5. 19, 20.

Q. What is the matter whereof Christ's Church is made?

A. Visible holy Saints and no other. 1 Cor. 1. 3, 2.
Heb. 1. 3. Ro. 17.

2 Cor. 1. 1. Ephes. 1. 4. 1 Tim. 2. 10. Act. 9. 4. 1 Pet. 1. 6. 2 Cor. 1. 3.
12. Col. 1. 2. 1 This 5. 27. Heb. 13. 24. Exod. 12. 43. 48. 1 Cor. 5. 5.
6. 7. 1 John 2. 19. Acts 8. 21.

Q. When doth one appear to be visible matter for Christ's particular Church?

A. When his divine word doth powerfully provoke him to confess in word and deed, Christ to be the Son of God, and only to be obeyed in his worship. Acts 2. 37. 41.
Lu. 9. 62. & 3.
7, 8.
Mar. 3. 7, 8, 9.
Acts 8. 21.

Q. What

Q. What is that which makes Believers to be a particular Church of Christ?

*2 Cor. 8. 5.
Neh. 9. 38.
Heb. 13. 20.
Mat. 1. 18. Lu.
1. 27. If. 62. 5*

A. A holy covenanting themselves together to be a Church in the order of the Gospel.

As a man and a maid become one body in marriage by a Covenant or Contract they make one with the other.

Q. When have people made a holy Church or Covenanter?

*Nehem. 9. 38.
2 Cor. 8. 5.
13. 14. Ac. 15.
3. 25.*

A. When they together have vowed or agreed in a bodily or Church estate to walke together obediently in all things to Christ's precepts.

*Gen. 17. 2. 10.
1 Chro. 17. 23.
Dan. 11. 32.*

For a Covenant consists in words. And the performance in the practice? If it be not so, how could any breake Covenant.

Q. What is that keeps Christ's faithfull Subjects (being thus joyned) in holy Church peace together?

*Math. 18. 20.
Eze. 37. 10.
Math. 16. 19.
1 Cor. 5. 4. Heb.
5. 14. 2 Tim.
4. 8.*

A. Christ's word and cencors according thereunto.

*1 Cor. 5. 4. 12.
2 Cor. 8. 9, 10*

Q. When is Christ's holy Church powre among his people?

*Math. 18. 20.
Heb. 1. 3. 1 Pet.
4. 16. Ephes. 1. 4.
Ephes. 3. 5. 23.
Neh. 9. 38.
1 Cor. 5. 4, 5.
Math. 18. 20.*

A. When they in Christ's name (without helpe of any others) can cast out sinners from them, and receive the regenerate that are not of them.

Q. What are the essentiall marks of a particular Church of Christ?

A. Holy people, holy Covenant, holy power.

As

As to the body of a man there must be true bones, true flesh, and true breath, or else no man: So if any of these three be wanting, there can be no Church of Christ.

Q. What power hath Christ left to each one of his particular Churches?

A. All the Church authority which he in this life hath afforded unto the Sons of men.

Q. Hath not one Church of Christ power over another?

A. No: every Church of Christ hath power equally and alike.

Q. What is the power which Christ hath left unto his particular Churches?

A. Spirituall keyes which he hath given to open and shut Heaven, with all his Ordinances.

Q. What are those keyes which doe open and shut Heaven?

A. They ate the Spirit of God & the word.

Q. Can none but the Saints open and shut Heaven with the key of Gods word?

A. * Yea, Reprobates, though damned for their labours.

*As one may open the door that takes the key without authority: For the key of the word will open where faith is.

Q. How comes Excommunication, seeing the Spirit of God and the word are those keyes?

A. By turning those keyes against the offenders.

3 John 9.10. For if the keye of the word locke not out the
 Ioh.4.35.38. excommunicated, they are falsely dealt against,
 and the Church ought to repent.

John 4.29.30. Q. Are these keyes givn only to the Church?
 39. Mat 16.19. A. Every Saint hath them in particular.

Q. What be the Ornaments wherewith God
 adornes every particular Church of Christ?

John 5.39. A. a Reading, b Prayer, c Prophelying, d
 b 2 Thel.5.17 Officers, e Contribution, f Censors, g Seals, &c.

2 Tim. 2.8.

c 1 Cor.14.26.31. R. 18.10. A. 2.18. Ieol 2.21. 1 Per. 4.10. d A&.20.

28. Tit.1.5. R. v.1.20 & 2.1.2 Tim.4.2. c 1 Cor.16.2. A&.4.34.35.

6. 2.10. f Mat.18.20. Mat.16.19. 1 Cor.5.4,5.11. g Mat.28.19. Lu.

23.19.20. 1 Cor.11.24,25.26.

Q. What Bookes are the Churches of Christ
 Deut.4.2.5,6. to reade and obey?

Prov. 30 5,6. A. The bookes of the old and new Testa-
 Pf 1 19.7,8 9. ment only, wherby God hath appointed to make
 Jerem. 1.8. himselfe knowne.

2 Tim.3.16.17. Gal. 3.15. 1 Tim.6.3,4,5. 2 Pet.1.16,19,20,21. Rev.18.19.

Q. May not the bookes called Apocryfall bee
 read and obeyed in Christ's Church?

a 2 Mack 12. A. They may not, a for they have in them er-
 44, 45. & 14. rours, b untruths, c blasphemies, d magicke,
 41,42. Ecc.46. and e contradictions to the Canonicall Scrip-
 20 tures.

Wisd. 19. 17.

b Esdras 14.21,22,23. & 12.15. Ind. 8.33. Iudeth 10.9
 12. & 11,12.13,14,15. & 14.3,4. 1 Mack.9.3.18. & 2.
 1.10. 1 Mack.1.6.4.8.9.16, 2 Mack.1.13,14,15,16. &
 9.1.5.7.9.28,29. c Tobit 12.12.13.15. compared with
 Kom.8.3.4. 1 Tim.2.5. Rev.8.3,4. d Tobit 6.6,7.8. & 9.

2,3. with

3, 3, with 3. 7: 8. & 11. 10, 11, 12, 13. with 2. 9, 10.
(c) *Judith* 9. 2, 3, 4. compared with *Gen. 49.* 5, 6, 7. *Est*
Apoc. 12. 5. with *Est Can. 6. 3.* & *Est Apoc. 15, 9, 10.*
with *Est Can. 3. 2.* *Eccl. 46. 20* with *Isay. 57. 2.* and
Eccles. 12. 7.

Q. What is prophesying?

A. A teaching of the Word of God (in the Church) by Doctrine, Interpretation, Revelation, or Exhortation, by a member that is not in any office of Ministerie.

1 Cor. 14. 26.
25, 29 Ro 11. 8.
12. 6, 1 Pet. 4.
10. 1 Th 5. 5.
20. Num. 11.
26, 27, 28, 29.

Q. What bee the offices that belong to every particular Church of Christ?

A. Teaching, exhorting, distributing, ruling
mercy shewing.

Rom. 12. 7, 8.
Act. 6. 3.
1 Tim. 5. 9.

Q. Who ought to chuse and ordaine the Ministers of every particular Church of Christ?

Mat. 18. 20.
Act. 6. 2, 3, 5.
& 14. 23. &
1. 15. 23, 26.
2 Cor. 8. 5.

A. The Members of the Church where they are to administer.

As every people of a Liberty, Precinct, or Corporation ought to chuse and ordaine their Constable.

Eze. 33. 2.
Num. 8 9, 10
1 Cor. 16. 3.
Heb. 5. 4.

Q. How can a Minister be made without laying on of hands by one that is a Minister?

Act. 13. 3. &
1. 26. & 6. 2, 3.
Num. 8. 10.
Rev. 1. 6.

A. Laying on of hands, belongs to a particular Church, (who are all Kings and Priests) and not to any other.

Q. Titus had authority to ordain Ministers? Act. 6. 3. &

A. No otherwise than Paul had appointed, 4. 7 1 Cor. 16.
which was by the choice of the Church, and 3. Num. 8. 10.

36 *A Heavenly Conference, for*

laying on of the Churches hands or Power.

Qu. *Is every one that is a Minister of a particular Church an Officer all the world over?*

Act 20. 28.

A. No, hee is a Minister onely to the Church and People that Elected, and Ordained him.

As a Constable and Major, are Officers only in the limit where they were chosen & ordained and being out of the same, they have no officiall authority,

* *Ier. 42. 5. 6.*

^a *John 4. 6.*

^b *Luke 10. 16.*

^b *Heb. 13. 7. 17.*

^c *Act 20. 36.*

^d *Gal. 4. 15, 16.*

^e *Cor 9. 7. 14.*

Qu. * *VVhat must the people doe for their Minister, when they have chosen and ordained him?*

A. Hear him preach, (b) yeeld unto all truthes he brings from the Lord. (c) pray with him, (d) and manifest their loves in furnishing him with necessaries.

Qu. *VVhat maintenance must the Minister have?*

^b *Heb. 7. 12.*

^c *Cor. 9. 13, 14.* A. What the people will freely give him, but no Jewish and Popish Tithes nor Offerings.

^d *Phil. 4. 10. 4. 14.*

^e *Rom 15. 17.* Qu. *How if the people be not able to maintain their Minister?*

^f *Gal. 6. 6.*

A. He must worke and help to maintain himselfe.

¹ *Thes. 2. 9.*

² *Thes. 3. 8.*

³ *Cor 4. 12.*

⁴ *Act 18. 3.*

As a good Shepheard must help himselfe in winter, till his Sheep can spare their fleece.

Quest. *VVhat must the Minister doe for the Members who have choosen him their Officer?*

A. Watch

A. (a) Watch to prevent danger, (b) teach them the truthe of the Lord, (c) stand against the enemy for them, (d) give warning before danger commeth, (e) arme them against it, (f) goe to them that are sick when they send, pray for them, and lay down his life for them if need require, &c.

a *Hebr. 1. 3*
 b *17. Rev. 3. 3.*
 c *2 Cor. 11. 27*
 d *Acts 20. 20. 27. 31.*
 e *Eze. 13. 5.*
10. 10. 11. 12.
 f *10. 1. 2 Thes. 1. 11. g John 10. 11. 12. 30. 1 John 3. 16.*

Qu. *What must the Minister doe to the sick that send for him?*

A. Pray over him, anointing him with oyle in the Name of the Lord *1am. 5. 14. 19.*
20.

Qu. *What must the sicknesse of the member be that doth send?*

A. A troubled conscience. *1am. 5. 14. 20.*

Q. *What must be the oyntment that the Minister must anoynt the sick member with?*

A. (a) Gods fauour in Jesus Christ. *a 1 Joh. 2. 27.*
Hebr. 1. 9.

Qu. *What is Ministeriall preaching?*

A. (b) A declaring of Gods Word unto his people by vertue of an office. *b Act. 20. 28. 35.*
D ut 17 18, 19.
Rom 13. 8.
1 Tim. 5. 17.

Qu. *What is the Rulers office?*

A. (c) To govern the people according to the Doctrine truely taught by the Teacher. *c 1 Cor. 11. 34.*
Col. 2. 5. 1 Cor.
14. 40. 1 T. 1. 1.
5. 14. He 1. 1.

Qu. *What is Discipline?*

A. The order or manner the Lord hath appoynted to performe every Ordinance in his Church by. *Levi 10. 1. Act.*
27. 18. 1 Chro.
13. 9, 10. Acte
11. 4. Ti. 1. 5.
Q. May 1 Tim. 3. 15.

Q. May we alter the manner in any one of his Ordinances, that the Lord hath appoynted?

Heb. 2. 2, 3, &c.

Lev. 10. 1

Numb. 16.

1 Chro. 15. 13.

A. If we may, his appoynted Order was in vain.

For the Lord is as jealous now as under the Law; and hee that then brake Order was destroyed.

3. And we see Kings doe punish men for taking money disorderly.

Q. What is the Deacons Office?

A. To receive and distribute the Churches Contribution, providing what is necessary.

Q. Who are they must lay apart?

A. The members of the particular Church.

Q. How much must every one contribute in the Church of Christ?

A. What they can spare, see needfull, and are willing to doe.

Q. For what end must the members of a Church lay apart?

A. For the manifestation of their faith, the helpe of their poore brethren, and Churches necessaries.

Q. Who must looke to the poor and sick that are not able to help themselves?

A. The Church, by their Officers, or themselves.

Q. Who must pay the charge of the poore members?

A. The

Mar. 25. 25, 36

Jan. 2. 18. 21,

22, 23. 2 Cor.

9. 7. 1 Pet. 4. 11.

Rom. 16. 1. &

12, 8. 1 Tim. 5.

10.

A. The Churches provision.

Acts 6.1.3.

Q. May not the Deacon administer the Seales of the Church by that Office?

2 Thro. 26.16.
20. Rom. 12.8.

A. He may not.

Q. What are the confirming Seales of every particular Church of Christ?

Rom. 4.11.
1 Co. 11 G. n.
17.7 I. 1.27.
2 Cor. 1.22.
Ioh. 6.27.

A. Baptisme, and the Lords Supper.

Q. What is Baptisme.

A. An Ordinance of God, that seales mercy or judgement on the receiver.

For God is present in mercy or judgement in each one of his Ordinances.

Ro. 4.12. John
3.33. Mat. 18.
19.1 Cor. 11.29.
Matth. 3.11.

Q. When is the Lord present in judgement in Baptisme?

Acts 2.38.
Gen. 22.14.
Numb 16.37.
38. Lev. 10.1.
* 1 Cor 11.39.
Acts 8.13.23.
Gen. 34.24.
25. Rev. 22.18

A. * When it is disorderly received, either in Church, Ministry, Addition, or unfit parties.

Q. Ought we not to repent of that Baptisme wherein God is present in judgement?

A. No; for it is Gods Ordinance, and the disorderly performance or additions of men, makes not a nullity of the Ordinance, but beares this badge, He is a transgressing Christian.

Act 8.13.
Tit. 1.16.

As the disorderly setting on the Kings Seale on any writing, makes it not to be no Seale of the Kings, but it remaines the same, and the punishment is for the disorderly performance, the Seale is not questioned.

Q. How comes Baptisme, wherein God is present in judgement, to be in his favour?

D 4

A. By

Ezek. 13. 21.
1 Cor. 5.
2 Cor. 2. 8.

Math. 18. 19. &c.
3. 13.

Io. 3. 36. Ier.
15. 17. A. 2. 17.
32.

Ioh. 1. 31. &c. 13.
3. 1 Cor. 6. 11.
Revel. 1. 5.

Ro. 4. 12. A. &c.
2. 41. Ioh 3. 36.

Gen. 17. 10, 11.
Gal. 4. 28 A. &c.
2. 38. 39.

Izo. 4. 24, 25.
5. 6. Mat. 3. 15.

Act. 8. 13. 18.
19. 21. 2 Pet.
3. 20, 21, 22.

1. 5. 1. 2. & 3. 7.

A. By our repentance of the disorder; in receiving of the same.

Q. What are the essential parts that belongs to Baptisme?

A. True words (in the name of the Father, Son, and holy Ghost) water, and professed obedience.

Q. Is professed obedience essential?

A. Without professed obedience it is mockery.

Q. Wherefore did Christ our high Priest ordaine Baptisme?

A. To manifest the cleansing of us from our sinnes by his sufferings, &c.

Q. What do we performe to the Lord in Baptisme of water?

A. We signifie and seal, that our sins are by Christ satisfied.

Q. What Seal is Baptisme?

A. The Seal of Gods promise, made to us and our children.

Q. What benefit have Gods children by Baptisme?

A. Confirmation of Gods acceptance, and comfort in that they have fulfilled righteousness.

Q. Doth not Baptisme of water bring the holy Ghost?

A. It doth not: For the holy Ghost must appear in them before they partake of this Ordinance.

Q. When

Q. When doth the holy Spirit of God appear in man?

A. When the grace of God (which inrighteth to all privileges in due order) is any way manifested upon them.

Gen 17.7. Gal. 4.18. Acts 15.1. 15.44. Marke 16.17.

Q. How then do children conser rightly (who have no understanding) to the ordinance of Baptisme?

A. By the righteousnesse which God by his grace in Christ is pleased to impute unto them, that are borne of Parents under the holy Promise or Covenant.

1 Cor. 1.7.14. Ro. 4.6. Iam. 2.23. Act. 3.25. & 5. 39. * Rō9.8. Gen. 17. 7. Act. 3. 25. Eph. 2.8. 13.

* For the Lords Covenant is with the faithfull and their seed.

2. As by the imputation of Christ's Righteousesse unto us, we have right to all Gods ordinances in due order; So by Christ's Righteousesse imputed unto our children, they have right to all Gods ordinances in due order.

Iam. 2.23. Ro. 8.1.2.3.4. Tit. 2.24. & 3.5.

3. For those whom Christ our Redeemer blessed with a spirituall blessing, had right to baptisme of water.

Mat. 3.13.14. 15. & 9.13.

Little children therefore (of believeng parents, held up in armes) had right to baptisme of water.

4. Luke 13.15. 15. & 26.

Because Christ our Redeemer blessed them with a spirituall blessing.

15. & 26.

Q. What if any deny children of believeng in a Church estate, baptisme of water?

Act. 2.39. Gen. 17.7. Mat. 15. 6. Rom 4.11.

A. They make void the promise of God (made to children of Believers) by that their tradition.

Q. May Col. 2.11.12.

42 *A Heavenly Conference, for*

*Q. May such as deny children baptisme, be
permitted members of a true Church?*

Gen. 17.14.

*A. No, they ought to be cut off from all
Christ's Congregations.*

*Mar. 10.13, 14.
Mat. 49. 22 &
51. 8, 9.*

*For as the children of Believers have God's
promise, so he requires every Church & servant
of his to manifest they acknowledg it, by giving
the baptisme a token of Christ's blessing on them.*

Q. What is the Lord's Supper?

*Lu. 22.18, 19,
20.*

*A. An Ordinance of Christ Jesus appointed
for his Church,*

*Q. What are the essentiall parts of the Ordina-
nce of the Lord's Supper?*

*Lu. 22.19, 20.
1 Cor. 11. 28,
29, 30.*

A. Bread, Wine, and professed obedience.

*Q. What doth the bread signify, with the
breaking thereof?*

Mark 14. 22.

*A. Christ's body, and the breaking thereof for
our sinnes.*

*Q. What doth the wine signify with the
pouring out thereof?*

Mark 14. 24.

A. Christ's blood, and the shedding thereof.

*Q. How comes professed obedience to bee es-
sentiall?*

*1 Cor. 11. 29. A. Because without true obedience we eat
Mat. 26. 21, 24 our damnation.*

47. 48, 49.

*Q. What if one of the 3. (of bread, wine, or
obedience) be wanting?*

*1 Cor. 11. 20.
21, 29.*

*A. It is not acceptable eating the Lord's sup-
per.*

*Q. Wherefore did the Lord appoint the Or-
dinance*

dimance of his Supper ?

A. To manifelte the price he payed for our redemp- ^{1 Cor. 6. 20.}
tion. ^{Hebr. 9. 12. 14.}

Q. What is the price manifested in this Ordinance ?

A. The death of Christ's body and shedding ^{John 19. 34.}
of his blood. ^{Hebr. 2. 9.}

Q. What doe wee declare in the partaking of the Lord's Supper ?

A. That we have Christ in us (before wee partake of it) and are saved only by his sufferings. ^{Heb. 8. 11. 2 Cor. 13. 5. 1 Cor. 11. 31. Math. 26. 26, 27, 28.}

Q. Why do we often receive the Lord's Supper, seeing we are but once baptized ?

A. To seal that we continue faithfull, go forward in Christ's service, & hold mutuall Church-fellowship with our Brethren. ^{Ro. 4. 11. 1 Pet. 2. 2. Ro. 12. 5. 1 Cor. 10. 17.}

Q. What harme have they (by it) that receive the Lord's Supper, before they truly discern what it is.

A. Doubting of minde, terrors of conscience, deadnesse in grace, and damnation to their soules. ^{1 Cor. 11. 23. 30. Mat. 22. 22. 13. Iohn 13. 27 Rom. 14. 23.}

Q. Doth the command of the Magistrate that all shall come at Easter (or some other time to the Communion) doe good or harme ?

A. It doth great harme, for it makes the ignorant and unprepared, eat to their great damnation. ^{1 Cor. 11. 29. H. br. 11. 6.}

Q. Is it not the temporal Magistrates duty to see

44. A Heavenly Conference, for

1 Cor. 10.14, 15. see all receive Christ's supper at som: times?

1 Cor. 13.10. 2 Cor. 1.24. P. 149. A. No: for hee hath nothing to do with the faith of any in divine: things.

1 Cor. 11.6. 1 Cor. 11. 28, 29. 1 Cor. 13. 5. 2. Neither hath God appointed any to meddle with it, but Believers that can examine themselves.

Act. 4.19. Mat. 3.15. 1 Cor. 11.18. 3. And the authority commanding that God hath not appointed, contradicts the Almighty, and may not be obeyed.

Q. What exterrall power is it that must compell to the Lords Supper?

2 Cor. 10.4. 1 Cor. 11.2. 1 Cor. 11.12. A. Christ's divine word only, and not earthly power.

2 Cor. 3.7. 2 Cor. 1.1. 24. **Q.** When are people fit to receive the Ordinance of the Lords Supper?

1 Cor. 11.5. 1 Cor. 11.28. A. When they apprehend Christ is in them, their sins are pardoned in his sufferings, and are desirous and willing to performe the same.

1 Cor. 12.13. Psalms 110.3. 2 Cor. 9.13. **Q.** May a member of a Church omit partaking of Christ's Supper, being present?

1 Cor. 11.27, 29. A. Hee may lawfully, his conscience being troubled.

Q. Will not the leaving members thus at liberty, breed confusion?

1 Cor. 14.33. A. That breeds no confusion which God hath appointed.

Mat. 6.33. Act. 20.28. Lu. 22. 29. 30. 1 Cor. 2.11. Mat. 11.12. **Q.** What necessity is there, that every Believer ought to bee a member of a particular Church of Christ?

Heb. 13.7. 17. Mat. 25.1. 13. A. Very great, because Christ commands the same.

2. For

2. For Christ's commands, without being a member of a particular Church, cannot be by any performed.

Mat. 18.17.20.
1 Cor. 5.4 12

3. None can orderly have baptism and the Lord's Supper, except they be members of a true particular Church.

1 Cor. 11.33.
Deut. 12.13.14.
& 16.2,3,6.

4. It is a wosull estate to be out of Christ's particular Church: for if one fall, he hath no man to helpe him up.

5. Christ hath allowed no other estate for his children, wherein to continue in this life.

Rev. 1. 11.
Gal. 1. Cor.

6. If any may live out of a particular Church estate, then every one may, and so Christ's ordaining of particular Churches is made vaine, and none need to continue them.

Q. *What benefit is there by being a member of a particular Church of Christ?*

A. Right to all Christ's priviledges therein.

1 Cor. 3.21,22.

2. God's love more in that estate, then in any other,

Psal. 133.3. &
87.2.

3. Helpe of the Brethren in all sailings.

Gal. 6.12. Ro.

4. Christ's power of discipline in his Church, to recall us from vice, which else-where cannot be.

15.1.
Mat. 18.17.20.
1 Cor. 5. 2 Cor.

5. Justification of the Brethren, our conversation is holy, and we in God's favour.

7. 10.
Ro. 1.12. Gal.
2.9.

Q. *To what end must every one be a member of a particular Church of Christ?*

A. That they may do his will, and manifest that they rebell not in any thing against him.

Psalm 40.7.8.
Heb. 10.9.

2. To

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1 Cor. 14. 12. 2. To keepe up that which Christ hath plannet.

Psalm 40. 10. 3. That Christ's power may bee seene in his particular Churches.

1 Cor. 14. 33. 4. That every one may walke in Gods order & 1. Psal. 37. and not extravagantly.

23 Deut. 12. 13. 14. 5. That they may rightly have the priviledges of all Christ's Ordinances, and approbation of & 16. 2. 5. 6. his Church in receiving.

Heb. 13. 7. 6. That they may be watched over, kept from danger, and do their duty.

Ezek. 33. 2. Q. What must a Beleever doe to be received a member of a particular Church of Christ?

Luke 9. 62. A. Live unblameably, and make his publique profession voluntarily, that Christ is the Son of God, his Redeemer, and only by him to bee obeyed.

Q. What must the Church of Christ doe to one that offers himselfe to be a member?

10th. 24. 22, 23. A. Instruct him that Christ and Anti-christ or Belial cannot both be served by him.

Q. What is the parties duty, being instructed?

10th. 24. 24. A. To make his voluntary answer to their instruction.

Q. What if his voluntary answer be not sufficient to discern him a Saint?

Luke 9. 62. & 18. 22. A. The Church must leave him with refusall.

Q. What must the Church doe to a member that hath committed evill, and is obstinate.

Math. 18. 17. 20. A. Accuse him of his sin in the due order of Christ's Gospell.

For

For love thinkes no evill before it see it. 1 Cor. 13. 5.

Q. May not the Church examine the offender, and constraine him to accuse himselfe?

A. They may not, for love cannot think evil, 1 Cor. 13. 5. before it behold the same.

2. If the Church may by examination, constraine any to accuse themselves : the oath *Ex officio* or Inquisition is no more.

Q. How must a member of a Church behave himselfe towards one excommunicated?

A. Respect him as a Heathen.

Q. May not a member of a Church joyn with one excommunicated in a divine personall act, while he stands justly censured?

A. No : for hee is not in order of fellowship with him, but remains in his sin. Mat. 18. 15. 20.
1 Cor. 5.
1 Tim. 6. 3. 6.

Q. May not one of a true church have personall communion with one that lives in visible sinne?

A. He may not, but must separate (in all worship) from him. 2 Cor. 6. 17. Isa.
5. 11. 1 Tim. 6.

Q. May not one complaine on an evill worship (to the civill Magistrate) for his evill worship, to have him punished for it?

A. No : for that were to raise persecution against him. Acts 19. 37. 40.
& 18. 12. 16.

Q. What is persecution?

A. Troubling honest peaceable people about Dan. 6. 5. 16. matters of the worship of their God.

Q. May not one then joyne with the Ministers

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Sisters of England, in their Churches?*

1. No : for their best Church actions are un-
Rev. 13. 2. & 16. holy, in Ministry, Order, Power, and place.
13. & 20. 2. 2. In Ministry, theirs is from the Bishops,
Act. 6. 3. Ezek. the Bishops from the Pope, (in *Masons* book, see
33. 2. Act. 14. forth by authority) and the Pope from Satan,
23. 1 Cor. 16. themselves affirme in their preaching commonly.
3. Act. 1. 23. Whereas Christs Minister is from the Church
26. he serveth in.

Deut. 4. 2. 5. 6. 2. In Order, for the Church of *England* hath
1 T. m. 6. 3. 6. reading for prayer, a false Article in their Faith,
Deut. 5. 3. 2. blasphemy in the administration of the Lords
Rev. 22. 18, 19. Supper, in that they acknowledge Arch-Angels,
& 10. 9, 10. when there is but one Arch-Angel Christ Jesus,
1 Corin. 11. 2. 1 Chro. 15. 13. crossing, kneeling, &c.

Wheras Christs Church must read only Gods
divine word : and according to the same direc-
Jer. 1. 7, 8. 2. on therein, administer, confess, and performe
2 T. m. 3. 16, prayer, not adding to his order in any circum-
17. Gal. 3. 15. stance in the performance of his Ordinances.
Psal. 19. 7, 8, 9.
Prov. 30. 5. 3. In power, theirs is by a Commissaries
1 Cor. 5. 4, 5. Court, or earthly authority in the new Church
2 Co. 1. 7, 8, modell.

9. 10. Mat. 18. Whereas Christs Church is onely by his owne
17. 20. Ecclesiasticall or divine power within the same.

4. In place, theirs are holy by their owne
making and yet stand undemolished.

Math. 24. 2. Whereas the Lord hath made all places holy 2.
Act. 17. 30. alike, and will not have any place left standing
1 Tim. 2. 8. that may ensnare his people.

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3. Neither

Q. what must one brother in Church fellowship doe to another brother that falleth into sin.

A. Pray to the Almighty for the remission of ^{1 John 5. 16.} his sinnes.

2. keepe his sin secret.

Galat. 6. 1.

3. Watch a time when he is fittest to receive ^{Act. 3. 21. psal.} instruction. ^{32. 6.}

4. Tell him his fault secretly, when hee is ^{Mat. 18. 15, 16.} alone. ^{17.}

5. prove the act evill unto him by ^{2 Sam. 12. 1. 7.} GODS Word. ^{Ephes. 6. 17.}

6. Use moderate speeches with love and wise-
dom to perswade him from it. ^{Pro. 15. 1.}

Q. If I see my brother sin, may I not tell another, before I have told him?

A. No: It is hatefull to the Lord; Chams practice, and they cursed that do it. ^{Gen. 9. 22. 25.}

^{Psalm 101. 56}

Q. what is that Church which is mingled with all sorts of people, profane and wicked?

A. It is a Church of confusion, where the Lords people may not tarry. ^{Rev. 18. 1. 4.}

Q. What is that Church which was never contracted or covenanted together to be a church?

A. An adulterous practiser, and stealer of that shew bestowes upon the people. ^{Prov. 9. 13. 17.}

^{18. & 5. 3, 4.}

1.*For without a Covenant, many cannot become a body, neither in divine nor humane things. ^{Dan. 11. 22,}

^{23. Ier. 3. 14.}

2. If they could, the children of Israel need not to have covenanted when they came out of Babell. ^{Ephes. 5. 23.}

^{*Ephes. 4. 16.}

^{Neh. 9. 33. &}

^{10. 28.}

3. Neither

Math. 1. 18.

Luke 1. 27.

Rev. 3. 9. Mat.

18. 20. 1 Cor.

5. 4.

1 Cor. 1. 18.

Rom. 1. 13.

Matth. 15. 20.

Jer. 15. 17. 19.

Rev. 13. 16. &

18. 1. Isay 1. 2.

Revel. 18. 4.

1 John 2. 19.

Dan. 11. 23.

Rom. 6. 16.

Rev. 13. 15.

3. Neither a man with a maide to make her tru
his wife.

Q. *Wher is that particular Church that kn
hath not Christ's power among themselves, (with
out the helpe of any) to excommunicate?*

A. It is an Anti-christian Church.

For Christ will be with that his Church pow-
er, where ever his Church is.

As a King will be with his power of judge-
ment where his Assize is held.

Q. *What is the matter whereof Anti-christ's
Church is made?*

A. A company (externally compelled by ci-
vill authority) of visible, prophanes, blinde zeal-
ous dissemblers, and ignorant persons, which
condescend in others, what they practice themselves
and any other that wil, if they by threatening and
punishing can make them say and sweare as they
would have them.

Q. *Is none of Gods Elect in Babel, or in an
Anti-christian Church?*

A. There is; but they are not of that Church,
neither is it lawfull for them to continue therein.

Q. *What makes men to be visibly
with an Anti-christian Church?*

A. Joyning and submitting together under
their commanded orders.

Q. *What is that which makes men continue
Antichrist's subjects?*

A. The feare of punishment, ignorance of the
truth,

ke her truth, and worldly riches gained by that service. *Matth. 23.34.*

Q. What are the markes whereby wee may *Revel. 12.4.*
know Babel, or an Anti-christian Church?

A. By altering of Gods Ordinances or order, and placing of mens inventions in the stead thereof, compulsion to divine obedience by civil authority, forcing men against their consciences to say as they would have: & imprisoning those that cannot yeeld unto them. *Isay 24.5. Dan. 11.31. Matth. 24.15. Mar. 13.14. 2 Cor. 10.4 & 12.4. Mat. 24.9. Act. 12.4.*

Q. What is the power which Anti-christ hath left unto his Churches?

A. It is wicked Articles, and mischievous tale-telling, is appointed for Courts to open and shut hell therewith, that Sathan's servants may be forced in, and they being in shall not get out. *Luke 6.22. Matth. 23.15.*

Q. Are the Lords children ever the worse for the Anti-christian Churches (or courts) excommunication, or punishment?

A. No: they are much the better, for they have particular promises of Gods favour more then before. *Luke 6.22, 23. Ioh. 16.2. Mat. 5.10, 11. Mark 10.29.30.*

Q. Is not one church of Anti-christ inferior to another, and tyed to obey their impositions, or the impositions of some Anti-christian assembly of their Divines?

Answ. They are, as appeares by their Lady Whores of Canterbury and Yorke, with the slavish pandering Churches, they (and their Anti-christian assembly of Divines) raigne over.

Q. Doth not the giving of the Sacrament, and preaching

Nehem. 9. 38.

Gen. 12. 7. 9.

10. 11. Heb. 15.

20. Act. 3. 23.

Heb. 2. 6. 7. 8.

9. 10. Gal. 5.

17. Mat. 19. 10.

Neh. 10. 29.

done without covenanting, or marrying first together.

When Christ's Church must first be married, or covenanted together, before they performe Church Ordinances.

4. In Ministry : they of the Churches of *England* preach by vertue of an Ordinance from an Anti-christian Bishop, and a licence from him, or the Presbyters.

When Christ's Ministers must preach by vertue of that calling the Church whereof he is, shall give unto him.

5. In maintenance : the Ministers of the Church of *England* live by Tithes, Gleabs, and Offerings, &c.

When Christ's Ministers must live by the free gift of the Church whereof they are, if they receive for their Ministry any thing.

6. In acts : They of the Churches of *England* have a false Article in their Faith, blasphemy in the Administration of the Sacrament, in that they acknowledge Arch-Angels, when there is but one Arch-Angel, Christ Jelus : and a humane Service or Directory-booke to read unto the people.

When Christ's Church must read *only* his divine Word, and according to the same Word administer, confess, and performe prayer.

7. In Order : they of the Churches of *England*, have respect of Persons, Crossing, Kneeling, &c.

Rev. 22. 18. When Christ's servants may not respect the
19. 20. & 10. rich before the poore in the Church, (in respect
9. 10. 1 Cor. of this worlds goods) neither adde to his pr-
11. 2. 1 Chr. det in any circumstance in the performance of
15. 13. his Ordinances.

In Government:

Theirs of the Churches of *England* is by the power of a Commissaries Court, or some other earthly power newly established.

When Christ's Government is by his owne
Power (without the helpe of earthly power)
within his owne Church.

Math. 18, 20. Q. May not the childe of God lawfully pray with the Ministers of the Church of England, in their Churches?

1. They may not; for they give acknowledgement of making Divine Lawes for the order of worship to worldly Magistrates, and blaspheme in their prayers, in giving Primate, Metropolitan, Lord, Grace, Reverend Father in God, unto a wicked creature, which attributes and Honour belongs onely to the Lord Jesus, and his Honour hee will not give unto any creature.

Rom. 16.17. Q. May not the childe of God heare the
I Cor. 12.16. Word preached in some one of the Churches of
Mat. 15. 8. 14. England, or Anti-christ?
May 29 13. &

60.3. Luke.6. A. Hee may not For a false Minister

is odious unto the Lord, and all his Saints. 39. John 10.5.
 2. For they ought not so long as they so 1. Tim.3.6.
 stand to take Gods name in their mouthes. Prov.19.27.
 3. For the Lords servants will not follow * Prov.16.27.
 them who are strange in office towards him. Psal 50.16,17. John 10. 1.
 4. For my presence is an encouraging them
 in their Corasiticall practises.

For if none would heare, they would not
 preach.

5. If I may hear them who are strange in of- Mar. 1.24,25.
 fice to Christ, I may heare the Pope or divell, 34. & 3.1,12.
 if hee as Satan will preach Gods Word unto Lnk.8.28,29.
 me. Yet Christ would not permit Satan to say,
 he was the Son of God.

*Q. How can it be unlawfull to heare some
 of the Ministers of the Churkh of England,
 (of the old stamp, or new forme) seeing they
 are very good men?*

A. It is impossible for any man to be a good Mat. 23. Num.
man, holding a wicked office, (more then for a 16. 1 King.18.
thiefe to be an honest man continuing stealing) 19, & 22.24.
their goodness is but colour, it is not sub-
stance (as proves) if you touch their Honour,
or Riches that should maintaine the same.

*Q. How can so many men of great learn-
 ing, (being new sealed with the old stamp) be
 deceived?*

*A. There were 450. false Prophets in King 1 King.13.19.
 Ababstims, and very few true to stand against & 22.6.
 them, (and there are farre more learned Pa-*

2 Pet. 2. 1.

Ioba 4. 15.

2 Tim. 4. 3.

pists stamped with the Priesthood then of England) and as there were false Prophets that did deceive, so there are and shall be.

Q. How can it bee unlawfull, to be a member, pray, or heare Gods Word taught in the Churches of England; seeing Conversion is in them?

Gal. 4. 26.

1 Tim. 6. 3, 4,
5, 6 Rom. 16.
17. Jerem. 13.

17.

A. Conversion is not in any of the Churches of England, otherwise then the Word of God is among them; which Word converts or condemnes alwayes in all places, and from the Word I acknowledge none may depart.

Math 7. 21, 23
Mat. 5. 19, 20,
21, 22.

But from the Priests and people where the Word of God is taught, and had with Instituted Ceremonies of mens Inventions, which they will not amend; all that will have assurance they are the Lords Children, must depart, and there may not abide.

Because such Priests and People so continuing, are rejected of the Lord.

Psalm 101. 3.

Prov. 29. 27.

3. For their doings and themselves in divine worship is abominable unto the Lord and all his Saints.

Phil. 3. 19.

3. Such people make a worship to themselves.

4 If it bee not so, we need not have refused the Congregated worship in Rome, but doe wickedly in standing against them.

Q. Where were you Converted, seeing you

you were not converted in the Church of England?

A. In Jerusalem from above, which is the mother of all Gods Elect,

Q. What is Jerusalem from above?

A. It is Christ and his Gospell.

Ps. 1. 87. 5, 6.

Isa. 54. 1.

Q. How know you Jerusalem from above to be Christ and his Gospell?

A. Because God the Father preached it.

Gen. 3. 15.

The seed of the woman shall break the Serpents head: and there shall be enmity betweene the womans seed, and the Serpents.

And in him all Nations shall be blessed.

Math. 1. 21.

And hee shall save his people from their sinnes.

There being no other name under heaven given, whereby we must be saved.

EZEKIEL 33. 2, 3, 4, 5, 6.

Sonnes of man, speak to the children of thy people, and say unto them, When I bring the Sword upon a land; if the people of the land take a man of their coasts, and set him for their watch-man,

If when he seeth the sword come upon the land, he blow the Trumpet and warne the people,

Then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his ownn head.

11e

Hee heard the sound of the Trumpet, and
ooke not warning, his bloud shall bee upon
him: but he that taketh warning, shall deliver
his soule.

But if the watch-man see the sword come,
and blow not the Trumpet, and the people be not
warned: if the sword come and take any per-
son from among them, he is taken away in his
iniquity: but his bloud will I require at the
watch-mans bands.



THE



THE SAINTS. BELIEFE.

Beeleeve in one Almighty G o d, a Gen. 1.1.
(a) Creator and maker of all Prov. 16.4.
things, (b) distinguished in three, b i Joh. 5.7.
Father, Son, and Holy Ghost: c Ioh.10.30.
(c) but not divided, (d) alwor- i John 5. 7.
king toge:ber in the Creation, (e) Redemption, d Gen. 1.2.
(f) preservation, (g) and salvation of Man. Ioh.1.1,2,3.

The Sonne our Lord Jesus Christ, (h) God e Ro. 3. 24.
(i) and Man ; (k) begotten and sent by the Fa- Eph.1.7. fPL
ther; (l) conceived and borne of the Virgin Ma- 97. io. Phil.
ry; (m) suffered under the Roman power, Pilat 4.7. g Tit.2.
being Judge; (n) crucified, (o) dead, (p) and 11. Ioh. 11.
his soule immediately received by God his Fa- 25. b Col.2.
ther; (q) and his body buried; (r) rose againe 9. Mat. 1.23.
the third day according to the Scriptures; i 1 Tim. 2.5.
Act. 2. 23.

Heb.7.24. k i John 4.9. John 3.17. l Isay 7.14. Lu.2.7. m
Ioh.11.48. Ioh.19.12.15.16. n Mat.27.35. o Ioh. 19.23.
p Luke 23.43.46. q Iohn 19 41,42. r i Cor.15.4.

(i)

SA&t. 1.9,10, (f) and ascended into heaven; (t) sits at the
 11. Ioh. 20. right hand of God; (u) whom the heavens must
 17. & Heb. 1. containe for a time; (w) in whom all our sinnes
 3. u Acts 3. are forgiven; (x) and from thence he shall come
 21. w Ioh. to judge the living and the dead; (y) before
 2. 12. Ioh. 1. whom every one shall appear; (z) to give an ac-
 29. x 1 Thes. count (a) of every evill thought, (b) idle word,
 4. 16, 17. (c) vaine oath, and (d) wicked action.

y Math. 25. And I beleue in the Holy Ghost, (e) sent by
 32. the Father and the Son to teach and lead (f) his
 * Gen. 17. 6. Elect in all truth, * promising the faithfull and
 7. Gal. 3. 9. 11. their children that he will be their God, & they
 Ier. 31. 1. 8. shall be his people; (g) Instituting by his Apostles
 Act. 2. 39. for them, particular Churches here on earth, and
 Gal. 4. 28. no other; (h) every Ordinance of God belonging
 Ilay 49. 22. to every one of them; (i) all of equall authority,
 & 59. 21. & no one being greater or lesser then other, either in
 61. 9. Psalms power or priviledges; (k) who must serve him
 147. 19,20. as hee hath commanded in his holy Scriptures,
 Zach. 8. 5. (l) both in Ordinances, (m) and Order; (n) in
 z Math. 12.

36. 4 Gen. 6. 5. 1 Cor. 3. 20. Eccl. 12. 14. 6 Mat. 12. 36. c Exo.
 20. 7. Mat. 5. 34 35. 36,37. Jam. 1. 26. d Rev. 22. 12. Matth.
 25. 41. 45,46. e Ioh. 14. 26. Ioh. 15. 26. Ioh. 16. 13. f Col. 3.
 12. 1 Pet. 1. 2. Rom. 9. 11. g Mat. 18. 17,18,19,20. Rev. 1. 11.
 Gal. 1. 2. h 1 Cor. 3. 21,22,23. Psalm 149 7,8,9. i 2 Cor. 12.
 1. 3. k Iohn 15. 10. 14. Iohn 5. 39. l Rev. 22. 18. Deut. 5.
 32. Matth. 28. 20. m Collos. 2. 5. 1 Cor. 14. 40. 1 Cor. 15. 2.
 Levit. 10. 1. 2. 1 Chron. 23. 9. 11. 1 Chron. 15. 13. Numb. 15.
 16. n 2 Tim. 1. 13,14. Mat. 9. 22. Mark 16. 16. Heb. 11. 1.

their

their own faith ; (o) with a pure conscience ; o 1 Tim. 1. (p) all Believers being bound in duty to have 19. 1 John 3. and hold communion in some one of them, * and 20. p Hebr. teach unto their children what the Lord hath 10.25. Mat. done for them, and what he doth require of them, 18.17, 18. (q) & that every Church hath power from God 19. 20. to elect and ordaine their owne Officers, (r) re- * Deut. 4.9. ceive in Believers, (s) and excommunicate any 10.8 & 11.19. one of them that lives in transgression, without Isay 28. 10. the helpe or assistance of any ; (t) no one member Joel 2. 3. being more free then another. (u) Deut. 6.6,7.

And I beleevs that I am bound in conscience 1 Tim. 3. 4. to God, to honour and obey the higher Powers, Fa- 12. Tit. 1.6. ther, Mother, &c. and every Officer under him, q Acts 6. 2, whether they be Christians, irreligious, Idolaters 3.5. Act. 14. or Heathens. The Commandement requires o- 23. Acts 1. bedience to every one of them of what Religion 15.23.26. soever they be, equally and alike. (w) And I be- Ezek. 33.2. leeve the bodies of the Just shall rise to life ever- Numb.8.10. lasting, (x) and the wicked to everlasting per- r 2 Cor. 2.7, dition. 8.3 Ioh.10. f Mat.18.17.

18. 19. 20. 1 Cor. 5. 12, 13. Acts 11.2.3:4. * Rem.2.11. Deut.1.17. Jam.2.9. Acts 11.2.3.4. * Rem. 13. 2,3.4.5. Exod.20.12. Ephel.6.5. w 1 Cor.15. Math.25.24. x Isay 30. 33. Math.25.41.46.

Prov. 22. 6. Teach a Childe in the trade of his way, and when he is old, he shall not depart from it.

1 Thes. 5. 21. Try all things, keep that which is good.

Acts 17.

Acts 17. 11. These were also more noble men then they which were of Thessalonica which received the Word with all readiness, and searched the Scriptures dayly, whether these things were so.

1 Sam. 15. 32. To obey is better then sacrifice, and to hearken, then the fat of Rams.

By me JOHN TURNER, Prisoner
of our Lord Jesus Christ (committed by the
Bishops) neer 14. years, for affirming Christ
Jesus hath left in his written Word sufficient
direction to order his Church and children in
his worship : So that nothing may be done,
over not above, nor besides, what is comman-
ded therein by a Precept and example, or a
true gathered consequence , which I dare not
but affirm . though I dye for the same. And
now delivered , (as abusively imprisoned all
this time) by the most Honourable Lords in
Parliament, 1641.

1 Cor. 15. 57. Thanks bee unto God which
hath given us victory , through our Lord
Jesus Christ.

Reprinted, enlarged . and rectified by the
A U T H O R, 1645.

Q. May not the English Service-Booke be
read and obeyed in the Church of Christ?

A. No; the Service-Booke may not, be-
cause it is invented by man, contrary to the
commandements of God & and besides, it is
filled with errors, untruths, and blasphemies,
yea, and contradictions to his word.

Mark. 8.15.

Isay 29.13.

Math. 15.8.9.

Amos 6.5.13.

14.

Jer. 44.16.

First, Invented by man, in that the Con- Isay 66.3.
vocation of Bishops and Priests, or Clergy- Rev.22.19.20.
men made it, contrary to these Scriptures.

Secondly, Errores, in that they pray for
the very damned, in these words: *All that*
travell by land or by water, when they have
prayed for Gods Children before, con- Joh.17.9.19.20.
trarie to Rom. 9.17.
1 Joh.5.16.

Thirdly, Untruths, in that it holdeth forth,
that the Priests or Ministers have power to Mar. 2.7.8.9.
forgive sins in their *Visitation of the sicke*, which
is contrary to

Fourthly, Blasphemy, in that it acknowledg- Jud. 9.
eth Arch-angels, and doth attribute the ti- Jam. 4.12.
tles of Primate, Lord, Grace, and Reverend Mat. 23.9.10.
Father in God, to wicked and ungodly men, 11.
contrarie to Luk. 22.25.

F

Fifthly,

64. *A Heavenly Conference, for*

Rev. 13.17. &

14.9, 10, & 15.

2 Col. 2.20, 21,

22, 23.

Gal. 2.4, 5, 6

1, 10.

Act. 17.30.

1 Tim. 2.8.

Rev. 21.17. 25.

Isay 35.1, 2.

1 Cor. 17.13.

2 Tim. 3.15.

Rev. 22.18. 19.

John. 12.42.

Deut. 5.32.

Exodus 20.20.

Exodus 20.21.

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Exodus 20.427.

Exodus 20.429.

Exodus 20.431.

Exodus 20.433.

Exodus 20.435.

Exodus 20.437.

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Exodus 20.475.

Exodus 20.481.

Exodus 20.483.

Exodus 20.485.

Exodus 20.487.

Exodus 20.489.

Exodus 20.491.

Exodus 20.495.

Exodus 20.497.

Exodus 20.499.

Exodus 20.501.

Exodus 20.503.

Exodus 20.505.

Exodus 20.507.

Exodus 20.509.

Exodus 20.501.

Exodus 20.513.

Exodus 20.515.

First, Newly invented by men, in that the Assembly of Presbyterian Divines (as they call themselves) made it 1644, contrary to these Scriptures,

Exod. 2.4.

Rom. 1.30.

Amos 5.3.

Psal. 99.8. and

106.39. 39.

Rev. 22.1. 8.

Secondly, Errors, in that by Baptisme of water they make members of their Churches, contrary to

Thirdly, Untruths, in that by receiving the Bread and Wine (in the ordinance of the Lords Supper) they lay, They receive Christ Jesus Christ, contrary to

1 Cor. 11.26.

30.

2 Cor. 13.5.

Heb. 8.10.11.

When the exceptable receivers have Christ before, and those that have not, receive Christ before their owne damnation.

1 Cor. 11.29.

Heb. 11.6. and

8.11.

Fourthly, Contradictions to the Canonicall Scriptures, in that they adde a Directory-Booke to Christs Booke, of direction in Church worship; enjoyn all of every Parish (by earthly power) to come to their Assemblies: command their Ministers in prayer, to acknowledge, they are worthy of the heaviest judgement inflicted upon the most rebellious sinners, pag. 9. contrary to

Deut. 5.32.

Rev. 21.18. 19.

Eze. 43.8.

Luk. 22.19.

Mat. 26.26.27.

1 Joh. 3.9. & 5.16.

Mat. 13.31.32.

When Christ will have none forced (by earthly power) to come to his Churches; neither

66. *A Heavenly Conference for, &c.*

Psal. 110. 3. neither can his Children be culpable of that
Mat. 23, 25. 30 heavie judgement, of being guiltye of sinne
3. Joh. 5. 16. &c. 3 against the holy Ghost, whiche the most
rebellious sinners are ; and the divell sinnes
no deeper, nor hath more judgement on
him ; then that of the most rebellious sin-
ners, which is unpardonable, past all repen-
tance, and all prayer.

Printed for the publike good of those that desire
to know the truth, and that desire the Lord
Jesus Christ should reign alone Lord,
Law-giver, and King in his
Church.



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Anti-Merlinus :

O R

A C O N F V T A T I O N

of Mr. William Lillies Pre-
dictions for this year 1648. com-
prised in two Bookes :

One of which he calls *Merlinus Anglicus*,
or *An Ephimeris*: The other his *Prognostication*
of the Occurrences in *England*, clearely prove-
ing his predictions in both Bookes to be groundlesse,
abslutely void of Art, full of contradictions, Treason,
falsehood, and such a ridiculous piece of foolery, as an
Artist would blush to owne, especially pretending (as
he doth) to ground his predictions upon *Cacodemolo-
gie*, or conference with Devils, and lapsed Angels, as
well as on *Astrologie*, an Art lawfull and laudable.

As also the Authors own opinion, not on-
ly concerning what we may expect from the
present Treary, and the principall Occurrences of the re-
maining part of this present year, but also his positive
judgement touching the event and finall determination
of this Civill War, Succinctly set downe, together with
his reasons in Art therefore.

By H. Johnsen Student in Astrologie.

Mar 21st

Printed in the Year, 1648.